

Fathers, the canon law and its interpreters; the typical controversy is carried on in terms of morality and religion as regularly and inevitably as two centuries later it is conducted in terms of economic expediency.

It is not necessary to point out that the age of Henry VIII and Thomas Cromwell had nothing to learn from the twentieth century as to the niceties of political intrigue or commercial sharp practice. But a cynical unscrupulousness in high places is not incompatible with a general belief in the validity of moral standards which are contradicted by it. No one can read the discussions which took place between 1500 and 1550 on three ..burning igsues—the rise in prices, capital and interest, and the lan^questi^ninJEngland—without being struck by the constant appeal ifCTn the new and clamorous economic interests of the day to the traditional Christian morality, which in social organization, as in tjtie~relations of individuals, is still conceived to be the final authority. It is because it is regarded as the final authority that the officers of the Church claim to be heard on questions of social policy, and that, however Catholics, Anglicans, Lutherans, and Calvinists may differ on doctrine or ecclesiastical government, Luther and Calvin, Latimer and Laud, John Knox and the Pilgrim Fathers are

agreed that social morality is the province of the Church, and are prepared both to teach it, and to enforce it, when necessary, by suitable discipline.

By the middle of the seventeenth century all that is altered. After the Restoration, we are in a new world of economic, as well as of political, thought.

The claim of religion, at best a shadowy claim, to maintain rules of good conscience in economic affairs finally vanished with the destruction of Laud's experiment in a confessional State, and with the failure of the work of the Westminster Assembly. After the Civil War, the attempt to maintain the theory that there was a Christian standard of economic conduct